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THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"It shall come to pass that on as many as ye shall baptize with water, ye shall lay your hands, and they shall receive the gift of the Holy Ghost, and shall be looking forth for the signs of my coming, and shall know me."—DOCTRINE AND COVENANTS 39: 23.

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STEPPING STONES TO PERFECTION*

ELDER JOHN A. WIDTSOE

OF THE COUNCIL OF THE TWELVE

MY BRETHREN AND SISTERS: I ask that while I stand before you this forenoon I may be guided by God's holy Spirit, so that the words I speak may be of value to those who have come here this day in hope of spiritual food. As I look back over my life, it seems to me that in halls of learning or among the affairs of men I have had ample self-confidence and sometimes just a little self-assurance; but when engaged in the work of the Lord, in this great latter-day program, I always feel my utter and complete dependence upon the Lord and His Spirit, if I would do my work well. In the high calling which has come to me in the Church—and I do not understand why that calling has come to me—I feel that I must be as clay in the hands of the potter, must be as an instrument in God's hands, by which divine purposes may be accomplished. So, I ask that I may have your assistance in the words that I may speak to you this morning.

TESTIMONY AND GRATITUDE

It seems that the theme of this conference has been that this Church is a latter-day witness to the reality and personality of our Father in heaven, of His Son Jesus Christ, and of the divine validity of the mission of the Lord Jesus Christ. I desire to bear

*Address delivered at the fifth session of the Ninety-sixth Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, October 6th, 1925.

witness with my brethren who have spoken that I know that God lives, that Jesus Christ was His Son, that we are engaged in working out an eternal plan for the salvation of mankind; and that Joseph Smith was called in his boyhood, by God, to initiate the work of the restoration of the Gospel in our day. I am grateful beyond my power of expression for this testimony, and I bear it gladly to all who care to listen.

THRILLED BY THE CALL FOR MISSIONARIES

I have been fed and instructed by all that has been said by my brethren during these two days; but I must say that the one thing that pierced my heart and thrilled me during this conference was the call of our President, the living Prophet of God, for an army of mature men, one thousand strong, to go into the mission field to preach the everlasting Gospel to those who do not yet understand it. I felt as if I heard the voice of the prophets of old who asked if there were faith in Israel. I believe that there is faith in Israel, I believe that the call that was made will be answered, that the men who go out will be blessed abundantly, that the wives and the children who remain at home, in sacrifice that their husbands and sons may go out, will likewise be blessed and comforted, and that Zion and the world at large will be blessed by this call and the obedience that we shall give to it. When the call came, it seemed to me that I could see the army going out—an army to battle for righteousness, to battle against wickedness, an army which has no weapon save that of truth, an army devoting itself simply to the cause of truth. I am certain, my brethren and sisters, that we were all touched in our hearts when the call came from the lips of our President.

THE WORLD NEEDS THE LIGHT OF THE CHURCH

My own experience tells me that the world has need of such an army, waging the battle for righteousness in the name of the truth of Almighty God. It has been my duty, with the consent and knowledge of the First Presidency, to spend a part of this year in traveling over the Western States as an agent of a department of the government, which has given me intimate association with many men not of our faith. I have come out of this association and this labour with the conviction that the world now, as perhaps never before, needs the light that issues from this Church, and the truth for which we stand. We are indeed ready, as a world of God's children, for the army for which call has been made at this conference.

HIGH QUALITIES OF LEADERSHIP CAUSED BY PERFECT DOCTRINE

Not long ago in one of the states to the north of us, in the company of a local delegation, I called upon one of our branch presidents. The little branch numbered about a hundred people, had

been organised only a few months ago, and was presided over by a young man who has been brought up in one of the stakes of Zion. After we had had a chat with this brother, as we left, the leader of the local delegation, who served as our guide, said to me: "We are keeping our eyes on this young man. He has been here less than two years, but he has in him the qualities of leadership. We believe that if we are not careful that 'Mormon' boy will soon be the leader of our community." Then he added: "Will you tell me why it is that so many of your people appear to possess such high qualities of leadership, that we must recognise them, even in so young a man as the one we have just left? Is it because of your doctrine, or is it because of your wonderful leaders, and their wise leadership, irrespective of doctrine?" I answered this man as best I could. My thought went back to a statement made by a modern prophet, President Brigham Young, when a similar question was asked him many years ago; and when he paraphrased the words of one of the ancient apostles:

"In conversation not long since with a visitor from the Eastern States, said he, 'You as a people consider that you are perfect.' 'Oh, no,' said I, 'not by any means. Let me define to you. The doctrine that we have embraced is perfect; but when we come to the people, we have as many imperfections as you can ask for. We are not perfect, but the Gospel that we preach is calculated to perfect the people, so that they can obtain a glorious resurrection and enter into the presence of the Father and the Son.'"

A SYSTEM OF TRUTH LEADING TO PERFECTION

Here is a definition given by one of the great prophets of our Church. We do possess a perfect doctrine; and what a gift it is! I wonder if the Latter-day Saints are fully appreciative of the fact that they are in possession of a system of truth which, if applied and used, embraced and wholly consumed by man, may lead man into perfection. As I read human history, ever since the beginning of time, the great thinkers and leaders of the world have sought to formulate systems of government, doctrine or thought, to lead people into a perfect state of living. Thus, we have the great men of the ages: A Confucius arises in China, in search of a perfect guide to human conduct and achievement. We have a Buddha in India, a Mohammed in Arabia, a Plato in Greece, and many others seeking for this one thing that we declare to all the world that we possess. The Gospel of Jesus Christ is a system perfect in itself, which, if used by human beings, may lead every soul into a perfect state of life, both on this earth and in the life to come. Perfection is the ideal of Latter-day Saints—nothing short of it. A tremendous ideal it is; smiled at by those who do not understand; nevertheless our ideal.

We live by our ideals, we die by our ideals. Nations grow large, or they dwindle, according to their ideals. A humble

people, years ago, found the truth of God—the only God, the living God, the personal God—and Israel ever since its foundation has been a teacher of nations because of that high ideal. In our own day, within the memory of children in this congregation, a nation arose which formed as its ideal a godless superman, a man who would be like unto God, but without God; and as a result of that ideal came the bloodiest battles and the most destructive warfare recorded in history.

CAN PERFECTION BE ATTAINED?

Our ideal is perfection; but, no doubt, the question arises in the minds of every one of us: "Is it possible for man to win perfection? Do we have reason to believe that there lies in the Gospel of Jesus Christ the power to lead us into a perfected state of existence?" As I have attended these conferences, these many years, I have often heard statistics read concerning the birth rate and death rate and other vital statistics, which point out that those who live the Gospel of Jesus Christ are indeed being perfected. I had the privilege a short time ago to read the manuscript of a book written by Dr. Franklin S. Harris, the President of the Brigham Young University, in which he has taken the statistical facts concerning the Latter-day Saints, recognised by the world at large, and used them, according to the methods accepted by the world at large, to test out the fruits of "Mormonism." From chapter to chapter it is shown that the fruits of "Mormonism", when "Mormonism" is properly lived, are a condition of increasing perfection, or a perfected state of living.

AN AID TO PHYSICAL PERFECTION

Let me call your attention to one principle which has in it the power of producing physical perfection. More than ninety years ago the Prophet Joseph Smith was inspired to write for us the Word of Wisdom. We know by our own experience that physical perfection may be achieved in part—that we may at least be on the road to physical perfection—by obedience to the Word of Wisdom. It is interesting to note that, ever since that Word was given, men of science have discovered, and are discovering, evidence upon evidence confirming the soundness of the statements in the Word of Wisdom. Alcohol is no longer regarded as a good thing for the human body; and I am glad to know that our Nation is now a dry Nation, that we by acts of our Congress and Legislatures have declared that alcohol is not a good thing for man. Brother Ballard stated yesterday that the use of tobacco is increasing. Nevertheless, the findings of men of science, in their laboratories and studies, are to the effect that tobacco is not good for the human body. Likewise it has

been shown that tea and coffee and all other stimulants are harmful and retard physical development.

SMOKING A CAUSE OF MENTAL DEFICIENCY

The last bulletin of Antioch College, one of the colleges in the East, has just reached me. This bulletin is devoted entirely to a study of the effect of tobacco on the students in that institution. I shall not take the time to read this to you, but only to quote the summary, on the first page, of the man who wrote it. Further on in the body of the bulletin he tells how very carefully the work has been done. He says:

A careful study of smoking among men students at Antioch does not disclose any permanent effects of smoking upon blood pressure, lung capacity, or pulse rate; but a definite relationship is established between smoking and low scholarship. Among men students, 31.8 per cent of nonsmokers fail to maintain required grades, while 62.3 per cent of heavy smokers similarly fail. Inhalers fail most often. Before this study began the more susceptible smokers had been eliminated, since many more smokers than non-smokers had failed and been dropped from college.

And he concludes with this statement:

With these figures before us, it is hard to avoid the conclusion that smoking is actually a cause of mental inefficiency.

A Latter-day Saint can not read a statement like this without remembering the promise which is contained in Section 89, that those who obey this Word of Wisdom shall find "wisdom and great treasures of knowledge, even hidden treasures" of knowledge—it seems to be a literal confirmation. So, in every field of Church activity, or teachings, whether with respect to the physical, mental or spiritual aspects of life, we find that within the teachings of the Church lie the germs and powers of achieving perfection on the part of human beings.

THE GOSPEL A POWER THROUGH WHICH PERFECTION IS ACHIEVED

Brother Stephen L. Richards spoke to us yesterday about the testimony that may be won by a correct approach and search for testimony. I thought, then, of the scientific equivalent of a testimony. In the laboratory the chemist may take an element and, by heat and pressure, change it completely in its physical properties. It is possible to take black amorphous charcoal and, under the influence of heat and pressure, to change it into transparent, crystalline diamonds. If lifeless, inert matter may be changed, a greater transformation may be expected in the souls of men, when, under God's influence, by the power that comes from the use of the truths that God has revealed to His children, men obey the Gospel. Such a change, coming into human lives, is greater than that from the black charcoal to the luminous

white diamond. The lives of Latter-day Saints, by the tens of thousands, attest that such a transformation is possible; that there lies in the Gospel of Jesus Christ the power for man to achieve perfection, even in this life, physically, mentally, spiritually and in every way, if only he will give himself to the ideal of perfection.

The question uppermost in my mind is whether we as a people are using to the full the principles of the Gospel of Jesus Christ; whether indeed we are perfecting ourselves as we should. We dream of a great day, a day to come, when Lord and Master Jesus Christ shall come to reign and rule upon the earth, when He shall be the King, and all shall bow to Him. That is our great dream. We are here to hasten the coming of that day; to prepare the way for the coming of the Lord. The question with respect to myself and my fellows is always whether we are so living, so conducting ourselves, so approaching perfection, so strong in courage, so fearless that that work is being done in a manner to hasten the great day. The Lord uses us, men and women of flesh and blood, made in His image, possessing His eternal doctrines, to work out His purposes. We must qualify ourselves so that the Lord may work His purposes rapidly and well through us, men and women. What a tremendous responsibility we are under. We need to go out fearlessly and we can go out with courage, for we have the tremendous fund of knowledge and the irresistible power that comes from a knowledge and testimony of the Gospel of Jesus Christ. We must not hesitate to do that which lies before us, and which the Lord requires of us.

A NEWSBOY'S PROUD ANSWER

I like to recall my experience with a little newsboy. My wife and I stood at the west door of the Hotel Utah, in the company of a most distinguished American and his wife. We were talking about the Gospel of Jesus Christ as taught by the Latter-day Saints. Somebody said something about the Priesthood, and mention was made of the fact that in this Church all men may make themselves worthy to hold the Priesthood. Someone remarked—perhaps my wife—that even the boys after a certain age held the Priesthood. Just then a little lad came along the sidewalk calling the afternoon paper—"Deseret News! Deseret News!" On the spur of the moment I said: "Perhaps that little boy holds the Priesthood." I called him to me. He thought I was a tourist, about to buy a paper. I said: "Are you a 'Mormon', my boy?"

He straightened up, put his heels together, looked me in the eye, and said: "I am."

I said: "Do you hold the Priesthood?"

He said: "Yes, sir, I hold the Priesthood."

I said: "What office in the Priesthood do you hold?"

The little boy gave me the salute of the Boy Scouts and replied: "I am a Deacon, sir."

There was the fearlessness of the child, the pride of his possession, though understanding only as a child, dimly, the meaning, the spirit and the vastness of this latter-day cause. We who have grown to maturity, must possess, in a larger degree, the same fearlessness to conquer ourselves and to make ourselves worthy of the call which has come to us, to go out to teach the nations that which we have received. God bless us and be with us and make us the mighty Church which He designs we shall be, I ask in the name of the Lord Jesus Christ. Amen.

THE SOUL'S CAPTAIN

By Orson F. Whitney

(A Reply to William Ernest Henley's Poem "Invictus", ending with the line, "I am the Captain of my Soul.")

Art thou in truth? Then what of Him
Who bought thee with His blood?
Who plunged into devouring seas
And snatched thee from the flood?

Who bore for all our fallen race
What none but Him could bear—
The God who died that man might live,
And endless glory share?

Men are as bubbles on the waves,
As leaves upon the tree.
Thou, captain of thy soul, forsooth!
Who gave that place to thee?

Free will is thine—free agency,
To wield for right or wrong;
But thou must answer unto Him
To whom all souls belong.

Bend to the dust that head "unbowed,"
Small part of Life's great whole!
And see in Him, and Him alone,
The Captain of thy soul.

The Church of Jesus Christ of Latter-day Saints is calling aloud to every nation, kindred, tongue and people: Have faith in God. Deal justly with one another. Make amends for past wrongs before opportunity is forfeited. Strive to enter in at the gate to the Kingdom of God while yet you may, for verily the time is short, and the coming of the Lord is near.—J. E. T.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, MARCH 25, 1926

EDITORIAL

IS REASON SUFFICIENT?

THE INCIDENT of Peter's inspired and fervent declaration—that Jesus of Nazareth was in solemn truth "the Christ, the Son of the living God"—finds frequent place in sermon, song, or printed discourse. All the better that we know the circumstances well; we should thereby be the better able to comprehend the lesson now to be considered. Let us remember that our Lord first asked the Twelve as to what were the common rumors concerning His identity; and that then, with deep solemnity, and as a soul-searching test for which the Twelve had been in unconscious preparation through many months of close and privileged companionship with the Lord, He asked of them in summoning forcefulness: "But whom say ye that I am?" Then, answering for all, but more particularly testifying as to his personal conviction, Peter voiced the great confession: "Thou art the Christ, the Son of the living God."

This was no avowal of mere belief, no announcement of a result at which the man had arrived by mental process; no solution of a problem laboriously worked out; no verdict based on the weighing of evidence. Peter spoke in the sure knowledge that knows no question, and from which all doubt and reservation are as far removed as is the sky from the earth.

There are problems, vital problems, pertaining to human existence and destiny, for the solution of which the mind of man is confessedly inadequate. And of these seemingly insoluble difficulties many are solved in the heart, while the mind remains impotent. Who dares aver that he believes nothing, accepts nothing as real and true, save only what he can demonstrate by his mental powers? Where is the chemist who can explain, even to his own satisfaction, the subtle transmutation of the acrid juice in an immature peach into the nectar of the ripened fruit? Who can tell how the sun's warm kiss can bring out from the dull unripe skin the rainbow hues of the fruit in perfection?

Physiologists know but little of the way by which the well masticated food is converted into chyme within the stomach, and this into chyle in the further recesses of the alimentary tract; they tell us that the prepared chyle is taken up by myriads of absorbing lacteals, and by them poured into the pulsing blood-current, and that from this red river of life each tissue of the

body selects, with nicest and unfailing discrimination, the particular aliment required for its own maintenance. Yet who has learned how the latent energy of the food so assimilated is liberated and made potent—manifested perchance in the driving hammer-stroke, in the strong hand on the plow, in the swing of the scythe, in the brain-force of the mathematician, the mechanic, the statesman, in the inspired thoughts of the poet, or in voicing the revealed truths given of God through the prophets?

We make reason unreasonable when we say we will have to do with nothing that reason can not circumscribe and demonstrate. Notwithstanding it be by his mental attributes that man is chiefly distinguished from the animal, mind and reason should know their own limitations. They are far from comprising all that is.

If the Atonement by Jesus Christ were available only to those who, by their own powers, can reason out its full purpose, operation and extent, not a soul would be saved thereby. The intellect is to be exercised to the full in the study of the things of God; but beyond all possible assurances that the mind can give is the convincing, convicting, soul-satisfying wisdom that comes as a gift from heaven to the humble, contrite seeker after truth. Mind may be cultivated at the expense of soul.

The student for whom there is least hope is he who believes that he already knows all that he is sent to learn. Contrition, humility, willingness to receive, these are primal conditions requisite to the divine gift of a testimony of the Gospel. Men's knowledge must go the way of their wealth—both secondary to the saving wisdom that God alone can impart.

The learned Apostle, Paul, drew a forceful distinction between the mind's knowledge and the soul's wisdom, thus:

> And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.
>
> For I determined not to know anything among you, save Jesus Christ, and him crucified.
>
> And I was with you in weakness, and in fear, and in much trembling.
>
> And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:
>
> That your faith should not stand in the wisdom of men, but in the power of God.—1 Cor. 2: 1-5.

The ancient prophet Jacob bewailed and denounced the enthroning of mind above heart, of human precept as superior to divine command:

> When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness, and it profiteth them not. And they shall perish.—Book of Mormon, 2 Nephi, 9: 28.

The experience of past ignorance prompts one to be careful,

prudent and thoughtful before undertaking to proclaim that human reason is ample to cope with the great problems of existence. Well directed exercise of the human mind may give man knowledge; but to insure to its possessor wisdom, the mind must cooperate with that faculty or attribute, which because of our certain knowledge of its existence coupled with our ignorance of its operation we call *the heart*.—J. E. T.

GOSPEL TEACHINGS*

The Gift of the Holy Ghost

Baptism of the Spirit. True faith in God and in His promises naturally creates in the heart of man a desire to conform to His laws; hence follow repentance of sin and the adjustment of daily life to the requirements of the law. The desire to offer propitiation for his sins and prove his sincerity leads man into the waters of baptism. He is buried with Christ in baptism and is born again to newness of moral and spiritual life. He becomes a citizen of the kingdom of God.

Entrance into this kingdom is accompanied by another ceremony—the laying on of hands of the fully accredited ministers of the heavenly kingdom, which bestows upon the candidate a priceless gift—the gift of the Holy Ghost. This bestowal is the baptism of the Spirit, and marks the completion of the spiritual birth into the Church and kingdom. It is required of all.

Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.—John 3: 5.

To Whom Given. There is a spirit or power that lighteneth every one who is born into the world. This is the universal power of God, which operates through due operation of law in giving life unto all living things, and in governing or controlling the universe and its creations. This is one of the powers or agencies of the Godhead. It is to be distinguished from the Holy Ghost as a personage, a member of the Godhead, but separate from the other two, who are the Eternal Father and Jesus Christ the Son. The right to the companionship—personal ministry, or gift—of the Holy Ghost is bestowed by the ordinance of the authoritative laying-on of hands upon those who have been acceptably baptised. The double baptism—that of water and of Spirit—is the only true order of entrance into the fold of Christ; and its possession is easily discerned by the faithful saints, for they all possess the same gift, and hence see eye to eye.

Power of the Holy Ghost. The Holy Ghost possesses all

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*This article is for use in the course of study of the Relief Societies on the first meeting night in April.

knowledge and has power to take things of God and make them plain to the understanding of even the humblest of God's obedient children. He is the agency through whom God operates for the development and exaltation of His children.

PHYSICAL EFFECTS. The physical effects of the ministration of the Holy Ghost are many—the cleansing from disease; the purifying of the blood; the promotion and restoration of health, instantly at times, generally by degrees, but always more surely and thoroughly than were otherwise possible; the protection of the body from accident, harm, or injury. It produces rest, refreshment, and invigoration in times of legitimate strain or effort, thus making possible the accomplishment of necessary things on special occasions, which otherwise would be impossible; and finally, it effects a more perfect union of body and spirit that the spirit may more fully express in action its righteousness.

INTELLECTUAL EFFECTS. As the body is made more efficient and powerful through the possession of this great gift, so also is the mind. Its powers are enlarged and strengthened. He who possesses it has greater power to comprehend, to weigh, to decide, to retain, and to use knowledge. Under its influence one becomes intellectually clear, sound, and powerful.

SPIRITUAL EFFECT. The effect of the Holy Ghost is to develop the human soul physically, mentally, morally, and spiritually into the image of the Father, after whose image man was created in the beginning. Thus man becomes truly a son of God. By learning line upon line, precept upon precept, here a little and there a little, man increases in wisdom and righteousness and will continue so to do until his exaltation is brought to pass.

DAILY BENEFITS TO ITS POSSESSOR. The Holy Ghost leads into all truth and bears witness for or against people, principles, and things, guides daily action, sustains in sickness, sorrow, trouble, or joy. The life of a faithful Latter-day Saint is a constant testimony of the active operation of the Holy Ghost in his behalf. He warns, counsels, reproves, commends, instructs, and when necessary, commands. There is no one, however small and insignificant, in possession of this gift but who can bring instances of daily guidance, and can also testify of many larger experiences that have blessed his life through this directing power.

In the organised capacity of the Priesthood and other official avenues of Church government and institutions we find the same power operating for the diffusion of knowledge and the direction of effort to the end that the Church shall grow, God's kingdom be established, and the human race be redeemed.

EFFECT OF TESTIMONY OF THE HOLY GHOST. There is no other experience known to mortal man that can be compared with the testimony or witness of the Holy Ghost. It is as powerful as a two-edged sword and burns in the breast of man like a consuming fire. It destroys fear and doubt, leaving in their stead

absolute, unqualified, and incontrovertible knowledge that a principle or thing is true. This is the witness that enabled the ancient saints to die with rejoicing for the Gospel's sake, and that has sustained saints in all ages and times through trials that were beyond endurance without His aid. This same testimony has sustained faithful saints to the present day and will be a lamp to their path forever. The effect of this testimony reaches above and beyond all physical or earthly things, and makes relationship with God the Father a literal, pulsing fact. Every fiber of both body and spirit responds to the witness of that testimony and the soul knows and lives the truth. Thus Job declared, "I know that my redeemer liveth," and, "Though he slay me, yet will I trust in him." Infused with the same spirit the Prophet Joseph filled his wonderful mission to the world and met death calm as a summer's morning. The especial mission of the Holy Ghost among men is to bear witness of the Father and the Son and to impart knowledge that is essential to salvation.

Diversity of Gifts of the Holy Ghost. Each woman has her special work to do on the earth and God has given her tendencies and desires in that particular direction.

To every one is given a gift by the Spirit of God. Naturally it would be the gift most likely to help in accomplishing her mission.

> For all have not every gift given unto them; for there are many gifts, and to every man is given a gift by the Spirit of God. To some is given one, and to some is given another, that all may be profited thereby. . . .
>
> And ye must give thanks unto God in the Spirit for whatsoever blessing ye are blessed with. And ye must practice virtue and holiness before me continually.

Let every Latter-day Saint woman study Section 46 of the Doctrine and Covenants. She may thus discover her own gift or gifts. She should resolve to cultivate and use them for her own development and joy, for the benefit of others, and for the building up of the Church in the place in which she is called to labour.

DISCUSSION

1. To whom is the Holy Ghost given?
2. Why must the baptism of the Spirit follow the baptism of water?
3. Why did Jesus promise to send the Comforter to His disciples? Read and discuss John 14:26, 15:26.
4. What is the special mission of the Holy Ghost?
5. Why do the "saints see eye to eye"?
6. What effect does the Holy Ghost have on those who receive it?
7. Relate some experience in your daily life in which you have received the witness of the Holy Ghost.
8. Give an instance where you have been prompted by the Spirit to act for the protection of yourself or for the benefit of others.

ALLEGIANCE AND LOYALTY

Elder James K. Knudson

History tells of days when the Feudal System was practiced among men. Vassals and serfs rendered fealty to their lords; allegiance was a matter of constraint and loyalty a command.

Conditions of government have changed; and voluntary allegiance is now pledged to flags and to the republics for which they stand; while men actively demonstrate loyalty by enforcing justice.

We may discriminate between allegiance and loyalty with reference to the Gospel of Jesus Christ and its professed adherents. Allegiance is the promise; loyalty the fulfilment—a warm-hearted feeling of fidelity and obedience. The distinction drawn would reduce the whole to the simple elements of promise and performance.

A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

He answered and said, I will not: but afterward he repented, and went.

And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

Whether of them twain did the will of his father?

Both gave allegiance, but one was loyal, and his repentance, active and vital, dominated—and actions spake louder than words, as is always the case.

A vivid picture is portrayed in the night-scene just preceding our Lord's betrayal. Peter had pledged his allegiance to the Saviour, and had reavowed it in no uncertain terms; yet he was told that he would thrice deny his Lord. The denials are recorded, but Peter's loyalty was proved genuine by the repentance he manifested.

The loyalty of Joseph Smith, both to his conscience and his Maker, manifested itself early in his life. By revelation from God he ascertained the standing of the conflicting religious sects in the eyes of the Lord. He was forbidden to cast his lot with any of them. After this light from on high had filled his bosom no hosts of Satan's emissaries were powerful enough to quench the flame of loyalty that surged up within him. To the faith, which he was instrumental in founding, he proved true; and died a martyr's death with his last earthly prayer, "O Lord my God!" proclaiming him loyal to the end.

Unshaken, unseduced, unterrified,
His loyalty he kept, his love, his zeal.

Men sometimes pray in public and close after this manner:

"We dedicate this meeting unto thee, and all that we have and are unto thy service"; and the congregation will say "Amen." Are you among the number who give merely the spoken Amen of allegiance; or are you in the ranks of those who fervently give the hearty Amen of loyalty, and demonstrate it with goodly works?

One can not pay a fifty per cent tithe and reasonably expect to reap a hundred per cent blessing. One can not disregard the Word of Wisdom and consistently hope for a full measure of health. One can not neglect to go to the house of prayer to offer up sacraments upon the Lord's holy day and rationally anticipate gifts of spiritual food and knowledge.

Many of us are called, but few chosen. Many profess, but few perform. The time for the redemption of Zion and the establishment of her centre place is being determined by our own actions. Let us pledge stricter allegiance and render more effective loyalty to the things of God.

THE LEEDS CONFERENCE

The Spring Conference of the Leeds District was held in the Carlton Street Boy's School, Bradford, Yorkshire, March 14th. Elder Seth W. Pixton was in attendance from Mission headquarters, as also was Sister May Booth Talmage, President of the European Missions Relief Societies. President George T. Harrison and all the Traveling Missionaries of the Leeds District were present, as were Elder George T. Blanch of the Newcastle Conference, now honourably released to return home, and Elder William Thornton of Ogden, Utah, who is visiting relatives in Yorkshire.

In addition to the regular conference sessions held, Sister Talmage met with the Relief Society sisters and also with the officers and members of the Clayton Branch Beehive Girls; reports were heard and timely and valuable instructions given.

An interesting and edifying program was given by the members of the Sunday Schools, the theme being: "Why I am a Member of the Church of Jesus Christ of Latter-day Saints." Pleasing musical selections added interest and enjoyment to the well rendered program. In this session Sister Talmage commented on the program and told of her thankfulness for a knowledge of the Gospel. Elder Pixton spoke of the signs of the times and affirmed that the Gospel of Christ makes men and women better.

The speakers of the afternoon were Elders A. Don Batty, George T. Blanch, James L. Clark, William Ned Newell, and William Thornton of Ogden, Utah. Each bore solemn testimony that the Gospel has been restored, and gave the assembly many doctrinal truths.

Sister May Booth Talmage, Elders M. Edward Williams, Francis A. Rainsdon, Conference President George T. Harrison and Elder Seth W. Pixton spoke at the evening service. Sister Talmage showed that individual effort is necessary for one to be a good Latter-day Saint; and also demonstrated the importance and standing of the Relief Society in the world. The divine nature of the Book of Mormon was illustrated in forceful and logical argument by President Harrison. Elder Pixton pleasingly made clear man's individual advancement through the several estates and the momentous responsibilities attached thereto.

Large attendances of members and friends both resident and visiting featured; at the evening service the hall was filled to full capacity. Each meeting was a spiritual feast; and many investigators and friends expressed their appreciation and satisfaction for the things they had learned.

GEORGE T. HARRISON, Conference President

FROM THE MISSION FIELD

Releases and Departures—Elder A. Don Batty, who has laboured in the Manchester and Leeds Conferences, and Elder George T. Blanch, who has laboured in the Manchester, Sheffield and Newcastle Conferences, have been honourably released from their labours in the British Mission to return to their homes. Elders Batty and Blanch left Liverpool, March 19th, per s.s. *Montrose*. Elder Cornelius Vanderende, who has been honourably released from labours in the South African Mission, departed on the same vessel.

Doings in the Conferences: *Leeds*—The Traveling Missionaries met in an Elders' meeting at Bradford on March 15th. Elder Seth W. Pixton was in attendance from Mission headquarters. The Elders present gave encouraging reports; and many suggestions and instructions were given and adopted for furthering the work.

Birmingham—Sister Lillian Dixon of the Sparkbrook Branch, who is emigrating to America, was tendered a farewell social on March 17th.

Branch Conferences—Of the Wolverhampton Branch, Birmingham Conference, on March 14th. The theme "The Book of Mormon" was presented in the Sunday School session. The speakers were President Milton England, Elders Cleston H. Rigby, Robert M. Adams and John B. Ward.

Of the Doncaster Branch, Sheffield Conference, on March 14th. The afternoon session was featured by the development of the theme "Loyalty." President James H. Bowns and Elders Ray R. Murdock and Samuel Gratton spoke.

Of the Blyth Branch, Newcastle Conference, on March 14th. "Service" was the theme rendered by the Sunday School children. Gospel discourses were given by President James M. Armstrong and Elders Alfred E. Randall and Vard M. Meadows.

Of the Derby Branch, Nottingham Conference, on March 14th. The subject of "Prayer" was treated in program form in the Sunday School meeting. Interesting addresses were delivered by President Reed Moss and Elders Orson H. Pratt, Dean A. Barker and E. Eric Snow.

Of the Lowestoft Branch, Norwich Conference, on March 14th. President Leland N. Wight and Elders Ariel L. Crowley, Morgan Hawkes and Grant M. Broadhead were in attendance.

Of the York Branch, Hull Conference, on March 14th. The theme "The Home" was given in the Sunday School session. President Reginald F. Beames and Elders J. Forest Wood, Goddard Stainton and Alma A. Timpson spoke.

Of the Portsmouth Branch, London Conference, on February 28th. The subject of "Prayer" was presented in program form in the Sunday School session. President Devirl B. Stewart and Elder Lawrence W. Braunwell delivered gospel discourses.

Of the Gravesend Branch, London Conference, March 7th. President Devirl B. Stewart and Elder Marvin P. Thain were in attendance.

Arrivals and Assignments—The following Missionaries arrived in Liverpool, Saturday, March 20th, per s.s. *Montcalm* and have been thus assigned:

For the British Mission—David W. Sutton, Logan, Utah, to the Leeds Conference; Percy F. Hill, Bountiful, Utah, to the Scottish Conference; Nels Homer Hansen, Brigham City, Utah, to the Ulster Conference.

For the German-Austrian Mission—Wesley Andersen, Brigham City, Utah.

For the Netherlands Mission—Nicholas Van Alfen, Ogden, Utah.

For the French Mission—Orson S. Rollins, Cardston, Alberta, Canada.

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LIVERPOOL

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN